

Annual, In the Bilaspore district of the Central Provinces, India, [hede'LIn "the festival known as the Fortnight of the Manes—/%

Bilaspore. *Pdk*—occurs about September. It is believed that during this fortnight it is the practice of all the departed to come and visit their relatives. The homes are therefore cleaned, and the spaces in front of the house are plastered and painted in order to be pleasing to those who are expected. It is believed that the departed will return on the very date on which they went away. A father who left on the fourth, be it the fourth of the dark half or the light half of the moon, will return to visit his family on the fourth of the Fortnight of the Manes. On that day cakes are prepared, and with certain ceremony these are offered to the hovering spirit. Their implicit belief is that the spirit will partake of the essence of the food, and that which remains—.

the material portion—may be eaten by members of the family. The souls of women, it is said, will all come on the ninth of the fortnight. On the thirteenth come those who have met with a violent death and who lost their lives by a fall, by snake-bite, or any other unusual cause. During the Fortnight of the Manes a woman is not supposed to put on new bangles and a man is not permitted to shave. In short, this is a season of sad remembrances, an annual festival for the departed.^{/1}

Annual The Bghais, a Karen tribe of Burma, hold an annual festival of feagt for the dead at the new moon which falls near the end of August or the beginning of September. All the villagers Hf m1es^{ld w^o ave os^} relatives within the

last three years take part in it Food and drink are set out on tables for the ghosts, and new clothes for them are hung up in the room. All being ready, the people beat gongs and begin to weep. Each one calls upon the relation whom he has lost to come and eat. When the dead are thought to have arrived, the

writer the pots containing the relics seems to have been of the dead are buried, not in the sand that on this night of the river, but in a pit, generally dead revisit their covered with huge stones, which is dug cleaned and lighted for the purpose in some field or grove.

See W. Crooke,

¹ E. M. Gordon, *Indian Folk Tales and Folk-lore of* (London, 1908), p. 18. According to (Westminster, 1896), Mr. W. Crooke, the Hindoo Feast of

Lamps (*Diwift*) based on "the idea the spirits of the homes, which are for their reception."
The Popular Religion of Northern India ii. 295 sq.